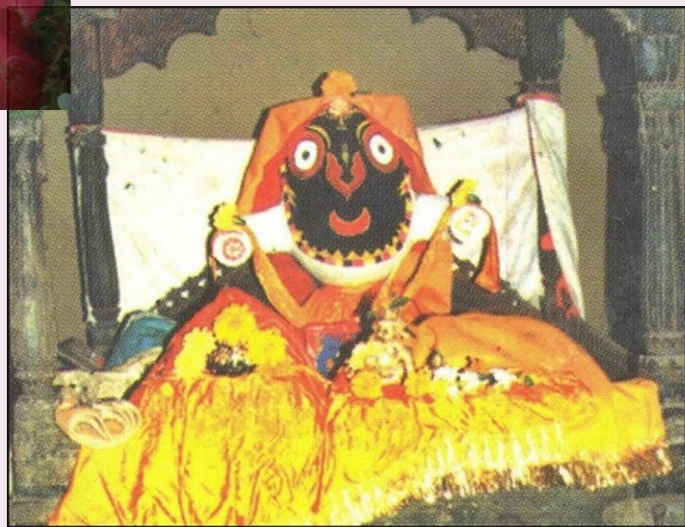


A Brief History Of The Deities Of Krishnananda

The Journey from Āndula-to-Odisha



Dhruba Dutta Chaudhury

The 27th descendent of the family

Printed: Andul

Published: AUG 26, 2018

// [Om̐] srIsrIrAdhA-mAdhavAya namaH //

// [Om̐] srIsrIjagannAthAdEvAya namaH //

// [Om̐] srIsrIrAja-rAjEsvarI mAtA ṭhAkurAnI dEvyai namaH //

// [Om̐] srIsrIkAsIsvarasivAya namaH //

I

Krishnananda's family

I like to start my writing with a piece of verse from a book, *Dutta Vansa Mala*, edition II, penned by one of my forefather Kedarnath Dutt, who is well-known as Sacchidananda Bhakti Vinoda Thakura, published in the Bengali year of 1306 BS that corresponds to 1899-1900 AD in the Georgian calendar.

srutyadhyayana-sampannaḥ satya sandhyAE dṛṛhabrataḥ |

kulaśrEṣṭhAmbaya jAtO dattaḥ śrIpuruṣOttamaḥ || [1]

bhagabadbhakti-pUtah sa sarbalOka-hitE rataḥ |

bharadvAja-prasAdEna sadAcAra-samanbitaḥ || [2]

atastas's bharadvAja-gOtras'sAñirasas's ca |

prabaraḥ sthApitO dEvai bAr'haspatya iti smṛtaḥ || [3]

English equivalent:

*Accomplished in the study of Vedas, and faithful in performing the daily rituals;
Purushottam Dutta, born in the most distinguished family of his race. [1]*

*Purified by divine devotion, dedicated to the well-fare of all; blessed by the sage
Bharadvaja, endowed with virtues. [2]*

*Being of the gotro of Bharadvaja and Agnirasa; Descendent from the lineage of
Brihaspati by divine will. [3]*

[Dutta Chaudhuri Chronicles- our ancestry (2nd edition), by Hemotpaul Chaudhuri; 2018 AD, California, USA].

The Purushottam Dutta, my great-great lineal forefather was one of the 5 *yagnika* Kayathas who travelled all the way from Kannauj to Gauda *desa*, in 10th century AD, in response to the invitation of the King Adisura's *putresti yajna*. Along with them came 5 *sagnika* Brahmins.

বঙ্গদেশ-হিতার্থায় কান্যকুজ
প্রদেশতঃ ।
আহুতাশ্চাদিশুরেণ কায়স্থাঃ
পঞ্চসংখ্যকাঃ ॥
দত্ত-ঘোষ-গুহা-মিত্র-বসু
পঞ্চ নায়কাঃ ।
সমাগতাস্তু গোড়ৈব্ ব্রাহ্মণৈঃ
পরিবারিতাঃ ॥ ৬ ॥

Verse no. 06; *Dutta Vansa Mala*, Edition-I; By Kedarnath Dutt, 1875 AD.

These ten *dwijas* became an elite subgroup described as '*kulina*', meaning a special higher status in the society among the pre-existing Brahmins and Kayasthas of Gauda region.

মহারাজ আদিশুরের যজ্ঞে দশরথ বসু, মকরন্দ ঘোষ, বিরাট গুহ,
কালিদাস মিত্র ও পুরুষোত্তম দত্ত এই পঞ্চ জন আদিকুলীনবংশজাত
কায়স্থ আসিয়াছিলেন । ঐ দশরথ বসুর বংশোদ্ভব লক্ষণ বসু ও পুষ্প
বসু, মকরন্দ ঘোষের বংশোদ্ভব চতুর্ভূজ, বিরাট গুহের বংশজাত

Kayastha Puran [1928 AD], by Shashibhushan Nandy; p177.

Further, the Dutta was the revered clan among the 5.

ব্রাহ্মণাঃ শকটে ঘোষ-বসু-মিত্রা হয়ে ত্রয়ঃ ।
গজে দত্ত-কুলশ্রেষ্ঠো নরযানে গুহস্তথা ।
কায়স্থ-ব্রাহ্মণানাঞ্চ গোড়দেশে সমাগমঃ ।

An excerpt from *Dutta Vansa Mala*, Edition-II

These *kulina* families were granted the Southern part of Rarh region, after which they began to know as '*Daksina Rarhiya Brahmins and Kayasthas*'. The Purushottam was granted Mallapur village, the present-day Mallarpur of Birbhum district, WB. Fifth from Purushottam was Dibakar Dutta who moved from Mallapur to Bally village of

present Howrah district after being appointed as *grAmika*, meaning ‘village head’ from King Vijaya Sena (c.1098–1160 AD) of Gauda.

Dibakar’s son Mahipati, whose son Binayak, whose son Narayan Dutta. Due to an unfortunate happening in King Ballal Sena (reign: 1160–1179 AD)'s court, Narayan Dutta left Gauda and moved to some other states (some say he went to Kannauj). In that state when he met with a Ghosa (Ghosh) from the *pancha* Kayasthas, then by the nuptial relationship the Ghosa got back Narayan to Bally. Thus Narayan Dutta is said to have founded ‘*Dutta family of Bally*’.

Narayan's son Godadhar, who son Kanu Dutta Biswas, whose son Murari Dutta Biswas. At the end of 14th century, AD Murari's younger son Debdas (Tekari) Dutta after felling heir to some of the gargantuan wealth and prodigious estate of his father, he shoved off from Bally and settled in Muzaffarpur Pargana, in the bank of river Sarasvati, which is the present-day Andul-Mahiary of Howrah district.

He was able to acquire the extensive property of the *pargana* to become established as the first *zamindar* (land-lord) of the village and set up *adi-samaja* there. His residence was said to have been built on 252 *bighas* of land; an area of about 4 million square feet. A Sultana of Bengal recognized his elephantine estate ownership by awarding him the title of “*Chowdhury*”, and thus by this he became the founder of the “*Dutta Chowdhury family*” in the present-day Andul-Mahiary region.

তেকড়ির প্রকৃত নাম দেবদাস দত্ত, তিনি আন্দুলে আসিয়া সরস্বতীতীরে
বৃহৎ অট্টালিকা, দেবালয় প্রভৃতি রাব্রোপযুক্ত কীর্ত্তি স্থাপন করিয়া বাস করিতে
লাগিলেন। কবিরাম তাঁহার দিগ্বিজয়প্রকাশ গ্রন্থে আন্দুলের প্রকৃত নাম এক
স্থলে ‘চান্দোল’ অপর স্থানে ‘পারীজ’ বলিয়া উল্লেখ করিয়াছেন। দেবদাস
দত্তের ভবন এক্ষণে ভগ্নস্তুপ ও জঙ্গলে পরিণত হইয়া রহিয়াছে এবং কতক অংশে
মিশ্র মহাশয়ের বাস করিতেছেন। দেবদাসের সময় হইতে ইঁহার চৌধুরী
উপাধিতে পরিচিত হইয়াছেন। আন্দুলের অনেক কায়স্থ ও ব্রাহ্মণাদি চৌধুরী-
দিগের দ্বারা তাঁহাদের প্রদত্ত ভূমিতে আসিয়া বাস করিয়াছিলেন, এক্ষণে
আন্দুলের ইঁহার রাজা বলিয়া পরিচিত, তাঁহার এবং আন্দুলের মল্লিক বংশ
চৌধুরীদিগের দ্বারাই প্রতিষ্ঠিত বলিয়া শুনা যায়।

Kalikatar Itibritto [1981], by Prankrishna Dutta and Nishikhoranjan Ray; p85.

originally traders and money-lenders who gradually attained the
dignity of zamīndārs. Tekauri Datta, who was the first to settle
at Mahiāri, acquired the estate of pargana Muzaffarpur; and his

Bengal District Gazetteers Howrah [1909 AD], by O'Malley & Chakravarti; p150.

It perhaps suggests that after arriving from Bally the place where Debdas (Tekari) settled is now falls under Mahiary village (of Domjur CD-block), which was a part of old Andul.

I have attached a small portion of our genealogical tree at the very last page of the draft, for reference. From the tree we find Debdas's elder son was Ratnakar, whose son Kamdev and whose son Krishnananda Dutta Chowdhury (c. 1490-1570 AD). He is known to the Gaudiya vaishnava society as 'Krishnananda Dutta'.

Author Atulkrishna Dutta Chowdhury in his book "*Amar Desher Kotha*" [1944 AD] mentioned that from a young age Krishnananda was inclined towards *Vaisnava* way of life. He had a *kirtana-mandapa* nearby his house where frequently he used to engage in *kirtana*, with several other Krishna-devotees. It is said that Krishnanda had father-son relation with his tenants (*projA*) for which his reign is marked as the most peaceful one.

When Lord Sri Chaitanya Mahaprabhu (1486-1534) launched the *samkirtana* movement of the congregational chanting of the holy names of the Lord, He commissioned His closest associates to spread the movement among the *grihasthas*, meaning householders. On the order of Chaitanya Mahaprabhu, it was Nityananda Prabhu (1473-1540) travelled extensively throughout Bengal, humbly begging everyone He met to chant the holy names and worship Radha-Krsna deities. Many Bengalis surrendered at His lotus feet, becoming His disciples and adopting the Gaudiya Vaisnava way of life. Among these disciples was the Krishnananda.

In 1518 AD Nityananda visited Krishnananda's place. There are several books which has documented this thing. One such is the Bhakti Vinoda's 2nd edition of Dutta Vansa Mala [1899 AD], where he has written —

kadAchinmaṇḍapE tasya nityAnanda mahApatiḥ|
abadhUtaḥ samAṅAtO vaiṣṇavaiḥ parivAritaḥ|| 1
kr̥ṣṇAnandastta tAn bhaktyA pujaṅAmAsa puṇyavAn|
jñAtvA prabhuṁ paraṁ tattvaṁ baladEva- svarUpakam|| 2
prabhustaṁ kr̥pāṅ prAdAṭ kr̥ṣṇanAmAni tAni vai|
prasiddhAni kalau yAnE tAraka-brahma-saMjñāṅA|| 3
sampattiṁ nyasya kandarpE sOhagacchaṭ puruṣOttamam|
tatraiva kArāṅAmAsa "chAndulamūṭha" muttamam|| 4
maunabhAbE basamstatra tIrtha-sannyAsamAśritaḥ|
barṣAṅi yApāṅAmAsa trilakṣa-nAma-samkhyāṅA|| 5

English Equivalent:

Once the great Nityananda Prabhu came to his kirtana-mandapa (in Andul); accompanied by Vaisnava followers absorbed in the joy of spiritual bliss. [1]

The virtuous Krisnananda (Krishnananda Dutta Chowdhury) honoured them in various ways; knowing Prabhu to be none other than Lord Baladeva (Lord Krsna's elder brother). [2]

Prabhu initiated Krisnananda into the devoted chanting of Lord Krisna's names (sata-nAma); in Kaliyuga the utterance of which known to truly result in liberation. [3]

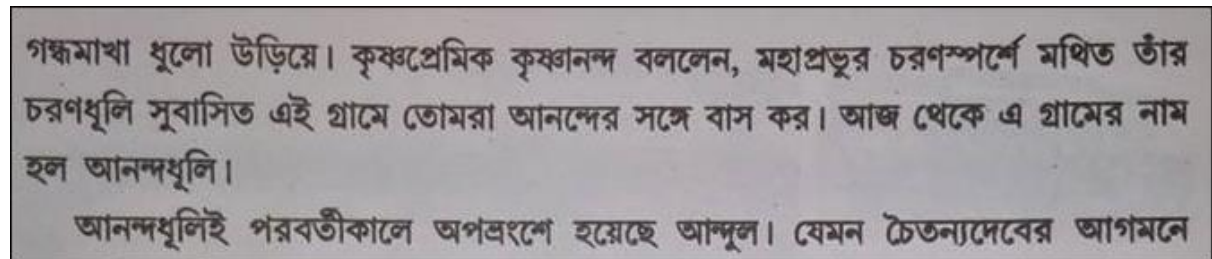
Entrusting all his estate to Kandarpa (his younger son) he went to Purushottama (Puri); where he made arrangements for the excellent "Chandul Mutt" to be built. [4]

He lived there in the state of silence, practicing pure sanyas; for years he chanted 3 lakh times the names of the Lord. [5]

[Dutta Chaudhuri Chronicles- our ancestry (2nd edition), by Hemotpaul Chaudhuri; 2018 AD, California, USA].

The verse suggests that that Krishnananda took *sanyas* and moved to Puri. But I don't know why I think that there is no such Mutt, as mentioned in the verse ever build in Puri with the name 'Chandul'. It may be factual that Krishnananda had built a Mutt, within c. 1520-1540 AD, somewhere around the Puri city of Odisha state, but can be with a name which is not 'Chandul', still functioning with a different name somewhere around Puri, or may have been wiped out by now due to lack of retainment overtime, after he further moved to Chhoti village on the request of the king of Aul, Odisha.

It is said that since Nityananda's lotus feet have sanctified the soil of his ancestral village, Krishnananda named it "*AnandEr dhUli*", meaning happy soil. So around AD 1520, the village got its new name, which subsequently became 'Andul' cause of pronunciation disorder. That old Andul was a big village, which later broke up into several smaller ones, namely- Mahiary, Andul, Argari, Mashila, Jhorhat, Mirzapur, and Duliya. The part which has the name intact politically now located in Sankrail CD-block of Howrah sub-division.



আন্দুলের ইতিহাস, by Sujit Ray; p15.

As mentioned above Krishnananda's younger son was Kandarpam to whom he entrusted all his possessions had three sons- Ramsharan, Gobindasharan and Harisharan. Ramsharan (1548-1606 AD) remained in the village. He initiated family's annual *Durgotsava* in c. 1568 AD.

There happened a misfortune in the family around AD 1580s. In 1624 AD Ramsharan's sixth and youngest son Kashiswar Dutta Chowdhury (b. 1606 AD) was able to get back their lost ancestral estate after meeting with Prince Khurram (the future Mughal emperor Shah Jahan (reign: 1628-1658 AD)] when the later was on his way to Adisaptagaon (which is present-day Adisaptagram in Hooghly district) by boat on the river Sarasvati, crossing the present Andul-Mahiary region. It is sometimes after 1630 AD that Kashiswar and his brothers had left their ancestral settlement and moved to a different place within today's Andul, where Kashiswar build a new residence and a *Chandi-mandapa* to continue Durga puja in the family. The new region where the family settled is officially recognized as 'Chowdhury para' in Andul proper. But unfortunately the *mandapa* built by him collapsed around the year 1929 CE, but the family descendants took no time in getting a new one constructed and functioning within a year.



The *Chandi-manpada* [BL. 1930 AD circa], of the descendents of Ramsharan Dutta Chowdhury at the Chowdhury para in Andul.



Devi Raj-Rajeshvari Mata Thakurani, the tutelary deity of the family.

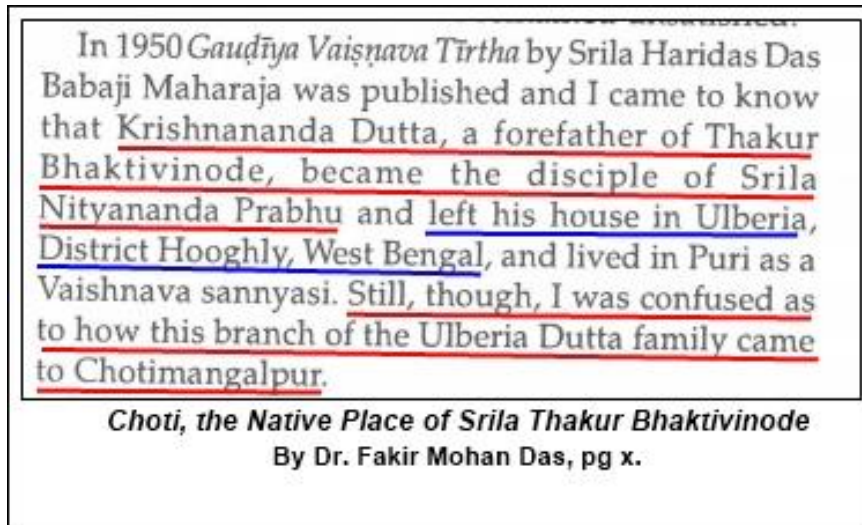
II

Krishnananda's life in Puri

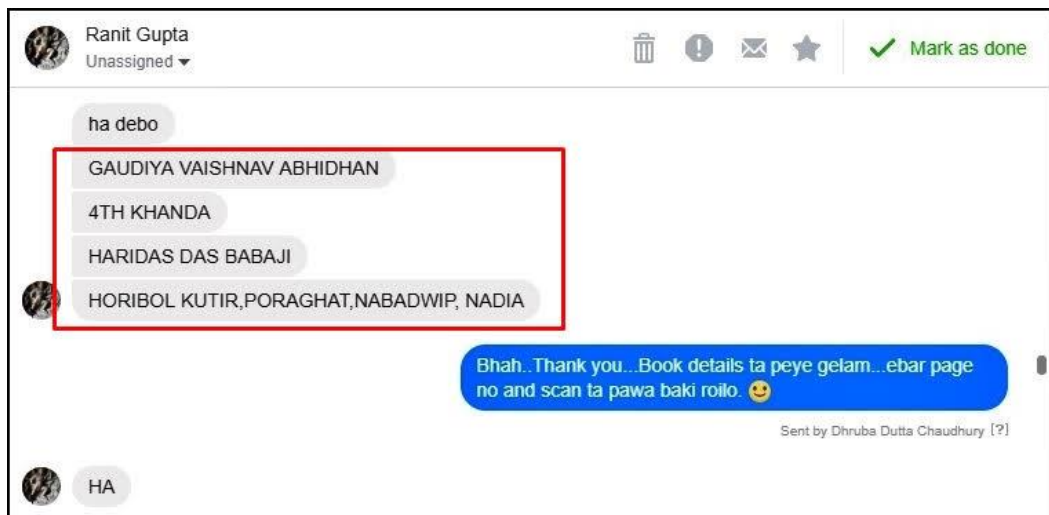
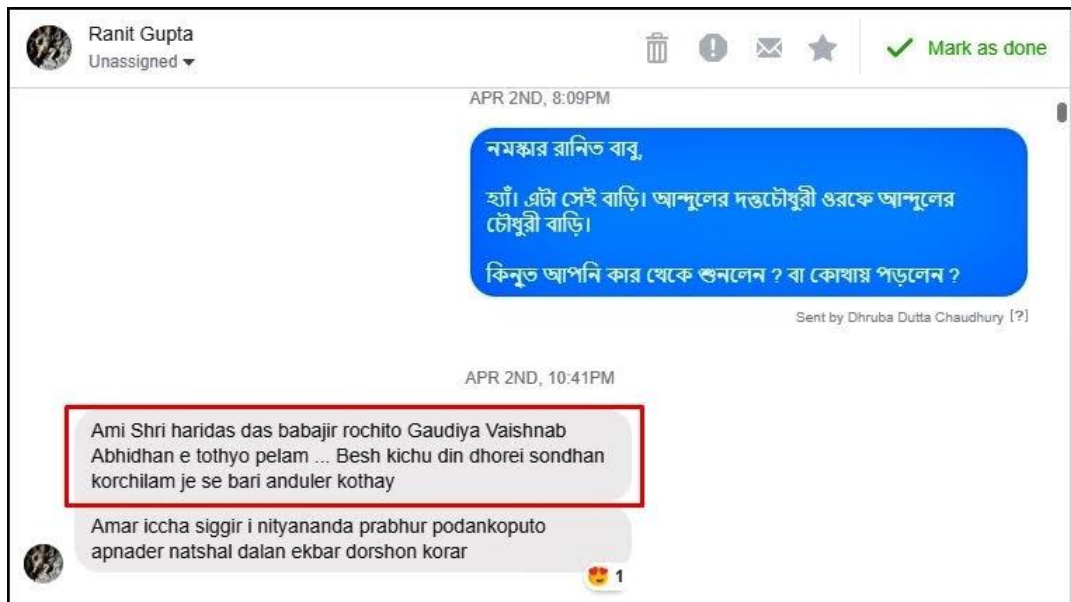
I found that Gaudiya Vaishnava society has themselves discarded Krishnananda Dutta's title — *Chowdhury*. But I shall continue with his full name where-ever necessary because there is no document I have found suggesting Krishnananda post monastic life discarded the title. Bhakti Vinoda Thakura) (1838-1914) in his *Dutta Vansa Mala* suggests that Krishnanda hailed from the Dutta Chowdhury family of Andul.

In a book "*Choti, the Native Place of Srila Thakur Bhaktivinode*" penned by Dr. Fakir Mohan Das, a professor, published in 1999 AD in the Orissa state of India, of the page no x he referred to an older source '*Gaudiya Vaishnava Tirtha*' of Srila Haridas Das Babaji Maharaja, published in 1950 AD from where he, most probably for the first time came to know about the Nityananda's disciple Krishnananda Dutta Chowdhury was a forefather of Bhakti Vinoda Thakura. He got to know from the book that Krishnananda moved out from his ancestral village as a *vaiSNaVa saMnyAsi* and started to live in Puri, of the present Odisha state, India.

Babaji Maharaja during his writing of his book may have received incomplete information on the Krishnananda for which he made him a Dutta of a Dutta family of Uluberia of Hooghly district of West Bengal state, India, instead of mentioning Andul as his ancestral village. The place Uluberia is a city which actually located in the Howrah district, not Hooghly! See the extract below from the Fakir Mohan's book.



On April 02 of this year, I first came to know about the Babaji Maharaj from Mr. Ranit Gupta, who himself approached us on this issue, on Facebook. He informed us that from a long time he was searching the '*Chowdhury Bari*' [ancestral residence of Dutta Chowdhury family] of Andul where Nityananda Prabhu had visited Krishnananda Dutta Chowdhury, as written in one of Babaji's book name "*Gaudiya Vaishnava Abhidhana*". I have uploaded here two screen-shots of my discussion with him.



The book is not in my personal archive and also didn't get the chance to read it, till now, but from Mr. Gupta's statement, it is very much clear to me that later the author must have found the true information on Krishnananda Dutta Chowdhury's village, which is Andul, and not Uluberia!

Mr. Gupta informed me that Babaji Maharaja's book has the verse which I have mention in part-I, with translation. This suggests me that Babaji Maharaja took his reference from the *Dutta Vana Mala*. It means Fakir Mohan's Babaji reference is genuine.

Dr. Fakir Mohan Das acknowledged in his book that in the year 1982 AD from a priest of SriBaladevjiu temple presently located in Ichchapur (Tulasi Khetra) came to know some more on the Krishnananda and his deities and also Krishnananda's further settlement in Chhoti Mangalpur, which is present-day Chhoti village located in Derabish block of Kendrapara district of the state. See below the excerpt from the book.

Many years later, in 1982, I learned from the priest of the Sri Baladevjiu temple in Choti that in the sixteenth century the King of Aul, who was ruling over the Kendrapara area at the time, donated land to the Baladevjiu deity at Choti. Then I was able to confirm that the King requested Krishnananda Dutta to leave Puri and settle at Choti, where he also donated lands for Krishnananda's Sri Sri Radha Madhava and Dadhi Baman (Jagannath without his brother and sister) deities. I also heard about the great devotion of the King for these deities. He would regularly travel in grand procession along the Birupa river to his local revenue collection office at Nolasab village, but, out of respect for the deities of Krishnananda Dutta, at the time of passing by Choti he would order the musical instruments to stop playing.

Choti, the Native Place of Srila Thakur Bhaktivinode; By
Dr. Fakir Mohan Das; pxi

From the above excerpt, we come to know that Krishnananda carried a Radha-Madhava deities and a Dadhi Bamana deity along with him, from his ancestral village Andul, to Puri and finally to Chhoti.

From the Dr. Fakir Mohan's book I came to know that he went through Bhakti Vinoda's *Svalikhita Jivani* [1896 AD] by Lalitaprasad Dutta. In that book at p88 Bhakti Vinoda said that in the Bengali *BaisAkha mAsa*, which corresponds to April-May month of Georgian calendar, in the year 1858 AD when they were heading for Orissa (to Chhoti), permanently they had to drop in Uluberia, for a reason. See below the extract,

অধর্মমূলক বলিয়া করিতে পারি না। এই সকল
ভাবিয়া আমি মাতাঠাকুরাণী ও পরিবারের সহিত যুক্তি
করিয়া কেবলরাম দাসের সহিত উড়িষ্যায় যাইতে প্রস্তুত
হইলাম। ১৮৫৮ সালে আমরা উড়িষ্যায় যাত্রা করি।
খাট টেবেল ইত্যাদি বড় বড় জিনিস কালী কাকার
বাড়ীতে রাখিয়া বৈশাখ মাসে যাত্রা করিলাম।
একখানা নৌকা করিয়া উলুবেড় গেলাম। পথে
বৃহদ্বৃহৎ ঢেউ দেখিয়া মা কঁাদিতে লাগিলেন। আমার
ও ভয় হইল। অপরাহ্নে উলুবেড়তে উঠিলাম। তথায়

Dr. Fakir Mohan must have confused with this thing and stated Krishnananda as from Uluberia. See the extract below-

From the historical *śloka*s of the Dutta family of Ulberia, West Bengal, and also from the local people of Choti, it is learnt that in the 16th century Krishnananda Dutta, a disciple of Sri Nityananda Prabhu and a forefather of Thakur Bhaktivinode, left his home in Ulberia and lived in Puri as a Vaishnava sannyasi. There, he daily chanted 300,000 names of the Lord, worshiped his deities Sri Sri Radha Madhava, and observed a vow of silence. At the request of the King of Aul, Krishnananda left Puri and along with his deities Radha Madhava and Jagannath (Dadhi Baman) moved to the village of Choti, nearly 10 km from Kendrapara. The King of Aul established the

Choti, the Native Place of Srila Thakur Bhaktivinode
By Dr. Fakir Mohan Das, p1.

But then again, like Babaji, he came to know about the reality later on and changed the place from Uluberia to Andul.

An organisation that takes care of the Radha-Madhava deities in Kendrapara of Odisha followed the older version of Fakir Mohan's writing and as usual mentioned Krishnananda's ancestral village to be Uluberia in their official website. I provided them with loads of documents in order to change the place to Andul. After several months they informed me that whatever documents I have provided was seen by Fakir Mohan himself, how lucky I am and approved it. See below the screen-shot.

05/24/2016 2:35PM

Hari bol dear Dhruba Dutta Chaudhury prabhu,

All glories to Sri Guru & Sri Gauranga! All glories to
Sri Prabhupada! Dandavat pranama.

Thank you for your message.

We have noted the content.

All the information you provided was read through
by Sripada Fakir Mohan Maharaja himself. He
concluded that Ulberia is incorrect and Andul indeed
is correct.

We will rectify this accordingly in the near future.

Once we have revised this matter, we will inform
you.

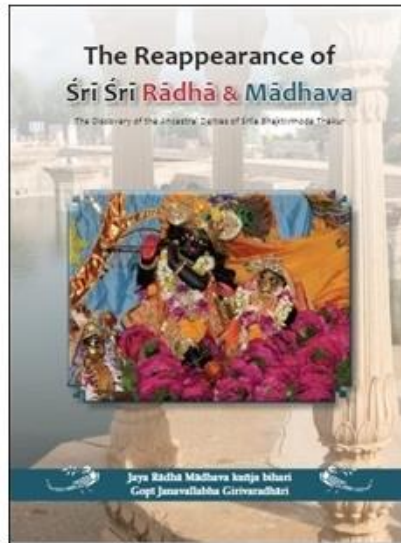
We trust to have informed you sufficiently.



Hari Hari,
Vijayendra dasa

After this the organization rectified the same in the official website-
www.chhotiradhamadhava.com.

In this website- <https://issuu.com/typbooks/docs/dr-fakir-mohan-maharaj-sri-sri-radha-madhava-choti> , there contains a pamphlet, most probably penned by Dr. Fakir Mohan, or by someone very close to him. A small portion of the first page of it is shown below in the very next page. Here it is seen that the birth-place or the ancestral village of Krishnananda has been rectified to Andul, from Uluberia.



Sri Sri Radha-Madhava Come to Orissa

Five hundred years ago when Lord Sri Chaitanya Mahaprabhu launched the sankirtan movement of the congregational chanting of the holy names of the Lord, He commissioned His closest associates to spread the movement everywhere. On the order of Chaitanya Mahaprabhu, Nityananda Prabhu travelled extensively throughout Bengal, humbly begging everyone He met to chant the holy names and worship Sri Sri Radha-Krishna. Many Bengalis surrendered at His lotus feet, becoming His disciples and adopting the Gaudiya Vaisnava way of life. Among these disciples was Krishnananda Dutta, a wealthy landowner residing in Andul, not far from present-day Calcutta. Krishnananda Dutta worshiped deities of Sri Sri Radha-Madhava in his home in Andul.

issuu.com/tvpbooks/docs/dr-fakir-mohan-maharaj-sri-sri-radha-madhava-choti

Worship of the deities passed on to his 10th descendent — Srila Bhakti Vinoda Thakura.

In the *Dutta Vansa Mala* book Bhakti Vinoda stated that Krishnananda before leaving for Puri handed over his estate ownership in Andul village to his younger son Kandarpa Ram Dutta Chowdhury. The verse has been already shown in the first part of this draft.

Kandarpa Ram had three sons, namely Ramsharan, Raja Gobinda Sharan and Harisharan. In circa 1584 AD, Gobinda Sharan (b.1555 AD) left Andul cause of loggerhead with his elder-brother Ramsharan (b. 1548 AD) on their ancestral property; he discarded family's 'Chowdhury' title and moved to a place called Bada Rasa, located on the bank of river Hooghly which was gifted to him by the Mughal Emperor Akbar (Reign: 1556 – 1605). The name 'Bada Rasa' soon got switched over to present-day 'Gobindapur' after his name, as mentioned in Kavirama (16th century, AD)'s *Digivijaya Prakasha*.

The Gobindasharan's one of the grandson was Ramachandra Dutta who was given enormous land in Chitpur area, with handsome capital by the British East India Company, in exchange for their land in Gobindapur, to construct a fort. Ramachandra left Gobindapur in and around 1683 AD and started living in Chitpur. In circa 1705 AD

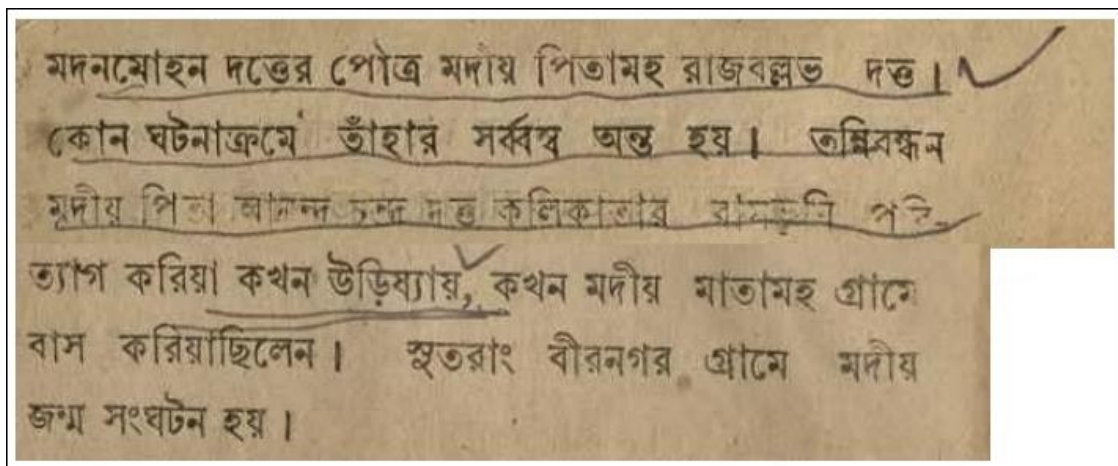
from there, he moved to Hatkhola area. One of his grandsons was Madan Mohan Dutta (1710-1787) who was a very rich ship-merchant of his time and also well-known for his various philanthropic works. For him the family began to know as the 'Hatkhola Dutta family', one of the illustrious families in North Kolkata city. He had four sons, of which Ram Tanu Dutta, also known as Tanu Babu was the oldest who was extravagant and used to lead a lavish lifestyle which were very much disliked by his father and for this Ram Tanu was thrown out from his property. So he left Hatkhola and began to reside in Central Avenue and Grey road in Northern quarter of Kolkata city. Ram Tanu had 5 sons, one of which was Rajballav Dutta.

Madan Mohan Dutta's ancestral residence in North Kolkata.

[Photo Courtesy: Dhruba Dutta Chaudhury, 2017 AD.]



Serious legal problems besieged the family for which their property was lost, as informed by Dr. Fakir Mohan in his book. This has made Rajballav move from Kolkata and settled in the Chhoti village. Maybe Rajballav started to live in the area which once belonged to his great-great lineal forefather of Andul family, Krishnananda Dutta Chowdhury. It was then he must have got the information about the deities and started worshipping them.



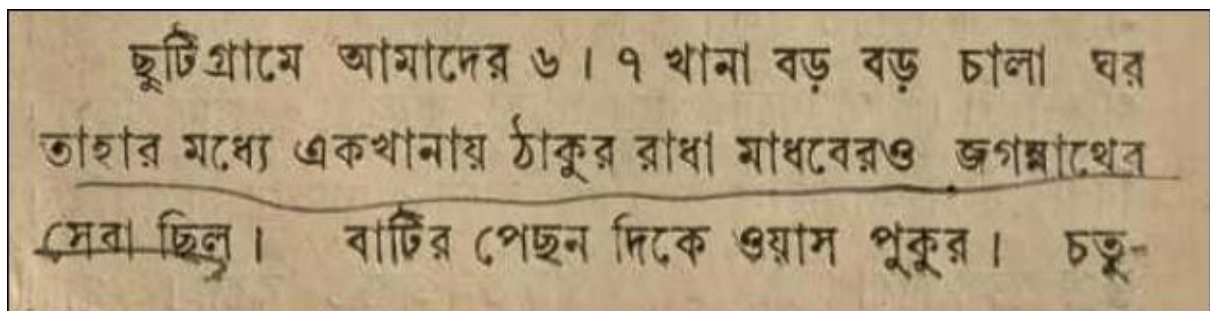
Svalikhita Jivani (of Bhakti Vinoda Thakura), by Lalitaprasad Dutta; p3.

Educational opportunity was not available in Orissa that time, so Rajballav's only son Ananda Chandra Dutta didn't go to Chhoti with his father but moved to their relative place in Ula, which is present-day Brinagar, a town in the Ranaghat subdivision of Nadia district, West Bengal state.

Some quarrel had developed in Chhoti village between Rajballav and the old Ray family. The Ray family was said to have forcibly collecting rent due to Rajballav. One of the Dutta's tenants, Mr. Kurupi Sahoo, refused to pay rent to the Ray family and went to Ula to bring Ananda Chandra to Chhoti to help his father. Ananda Chandra came to Chhoti leaving his wife Jag Mohini Mitra (Mustafi) there at Ula. It was then Bhakti Vinoda was born, in 1838 AD, in his maternal Mitra Mustafi family, an illustrious one.

The Ray family filed a case against Rajballav and Kurupi which got dismissed. Out of gratitude, Rajballav donated 1 acre of land to Sahoo. Ananda Chandra Dutta passed away in the year 1849 AD. In 1857 AD Kedar Nath brought his mother and rest of his family to the Chhoti village, from Ula, leaving there with his grandfather Rajballav, until the latter died in 1858 AD. After this the landed property and *zamindari* were then recorded in the name of Kedar Nath Dutt, alias Bhakti Vinoda.

Bhakti Vinoda described in his autobiography, *Svalikhita Jivani*, that they had 6-to-7 big thatched houses. Ancestral deities Radha-Madhava and Jagannatha Deva were being worshipped in any of these houses. He also mentioned that his grandfather Rajballav had 9/16th land of the Chhoti village and remaining 7/16th to a Ray family. See below,



Svalikhita Jivani (of Bhakti Vinoda Thakura), by Lalitaprasad Dutta; p90.



Srila Bhakti Vinoda Thakura's ancestral property in Chhoti village.

After he passed away in the year 1914 AD the landed property was transferred into the name of one of his son Bimala Prasad Dutt, aka Srila Bhaktishiddhanta Sarasvati Thakura (1874-1937). He considered all the property to be dedicated to the service of their family deities.

The original houses of Bhakti Vinod Thakura do no longer exist. On the plot at present there are only two thatched houses, one of which is used as temple for the family deities and the other one is used as *nata-mandapa* for Samkirtana.

In a well-known magazine “Back to Godhead” of May-June 2001 issue Sri Baktarupa Dasa, a disciple of Srila Prabhupada at page no 46 and 47 mentioned that unfortunately after the departure of Srila Bhaktishiddhanta Sarasvati from this world the worship of the deities was neglected. The neighboring Ray family schemed to lay their own claim on the lands belonging to the service of the deities and is said to have secretly moved the Radha-Madhava deities to another village, and buried under the ground of a temple. The family afterward stated that the deities broke up and thus according to traditional practice they had to immerse Them into a river, the Birupa river. It was all forgotten after that.

Dr. Fakir Mohan for any reason was never completely pleased with the immersion narration of the Radha-Madhaa deities. More so because he found two witnesses who after hearing the story that the deities were broken, declared that the Radha deity was made up of brass and a brass cannot break like that. So it became clear to Dr. Fakir Mohan that the incident told by the neighbors was not true, but a cooked-up story. He continued to make enquires until in the month of January 2000 AD, after nearly searching for 20 years, he finally was successful in tracing the deities at the house of Sri Duryodhana Dwivedi, a Brahmin, where the deities were secretly moved in and around 1950 AD. In 1999 AD a super cyclone destroyed many villages in Odisha, and Chhoti was also severely affected. Then in that house of the Brahmin the deities became visible. Someone informed Dr. Fakir Mohan and when he saw he understood that They are the ancestral deities of Srila Bhakti Vinoda.

The Brahmin was keen to hear of the international interest that would be generated by Their discovery, and he happily donated Their lordships to a group of devotees headed by ISKCON Governing Body Commissioner His Holiness Bhaktisvarupa Damodvara Swami, under the guarantee that Their worship would be re-established the Chhoti village. After that They were being worshipped at a place in Bhubaneshvara pending the construction of a new temple, for Them in Chhoti village.

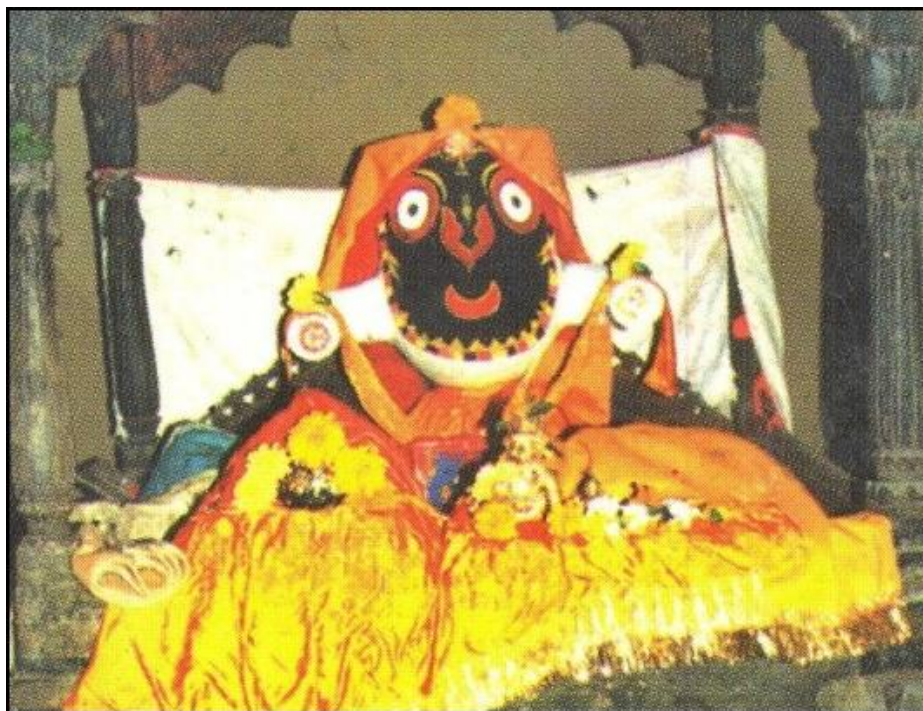
The detail of the Bhakraupa’s draft can be seen and read at -
https://issuu.com/chhotiradhamadhava/docs/the_reappearance_of_sri_sri_radha-m

Similar write is also available at the following websites:

- <http://www.holydham.com/bhaktivinod-thakurs-ancestral-village-choti/>
- <http://typbooks.com/2016/11/bhaktivinoda-thakurs-radha-madhava-reappear/>
- <http://www.chhotiradhamadhava.com/web/>

Present Condition of the deities

The Dadi Bamana deity at present installed in a temple somewhere in Derabish block of Odisha.



The Dadhi-Bamana deity.

[Picture Source: The Fakir Mohan's book]

I was informed by the Chhoti Radha Madhava organisation through their Facebook's official page that after the departure of Dr. Fakir Mohan in 2016 AD the deities came under the supervision of ISKCON. Radhamadhav Das of Switzerland who currently lives in Vrindavana informed me of the trustee board (in Kendrapara) that was established by Dr. Fakir Mohan have local people, mostly the devotees related to ISKCON. The trustee is now run by the other trustees. In the Bengali month of Kartika (Oct-Nov) the deities go to Srisri Krishna-Balaram temple (of ISKCON), Vrindavana.

Since the deities are originally from Andul so I wish to bring them here every annually for a week or a month.

The Radha-Madhava deities in altar.

[Picture Courtesy: Radhamadhav Das]



Srila Bhakti Vinoda Thakura wrote hundreds of songs glorifying the Radha-Madhava and the Dadhi-Bamana deities. One such is,

(jaya) rAdhA-mAdhava kunja-bihArI |
gopI-jana-vallabha giri-vara-dhArI || [1]
yaSodA-nandana vraja-jana-ranjana |
yAmuna-tIra-vana-cArI || [2]

[Source: Gitavali].

Translation:

All glories to Sri Radha-Madhava, the celebrated deities of Krishnananda Dutta Chowdhury, who displays innumerable amorous divine past times in the grove of Vrindavana. The Supreme Lord Madhava is the divine lover of a lover of gopIs, the cowherd maidens of Vraja. To save them from a terrible storm created by the dEvarAja Indra, He, with much pity on them, lifted the huge hill of Govardhana with His little finger. [1]

He is the beloved son of Mother Yosoda, and the delighter of all the villagers of Vraja, He wonders with his friends, cows, and calves in the forests along the bank of the river Yamuna. [2]

Another one,

rAdhA mAdhava sri jagannAtha dadhi-vAmana sAInI
kara tu sevA jIvanta devA bacana deve kahi || [5]
"(jaya) rAdhA-mAdhava kunja-bihArI" kanthe gAiI
pranAma kara pranAma kara carana tAra chuInI || [6]

[Source: *pranAma kara jAi*, Bhakti Vinoda].

English equivalent [by Dhruba Dutta Chaudhury]:

All glories to the Radha Madhava and Sri Jagannath Deva [Dadhi-Bamana], the celebrated deities of Krishnananda Dutta Chowdhury; do their service, they are living God, listen to me. [5]

"(jaya) rAdhA-mAdhava kunja-bihArI", the song, I sing; I bow down before them and touch their (lotus) feet (with great devotion). [6]

Reason for my write-up

I got to know on my great-great ancestor Krishnananda Dutta Chowdhury from Debiprasad Datta Chowdhuri, a 26th descendant of the family, and one of my uncles (জ্যেষ্ঠ) from my ancestral home in Andul village.

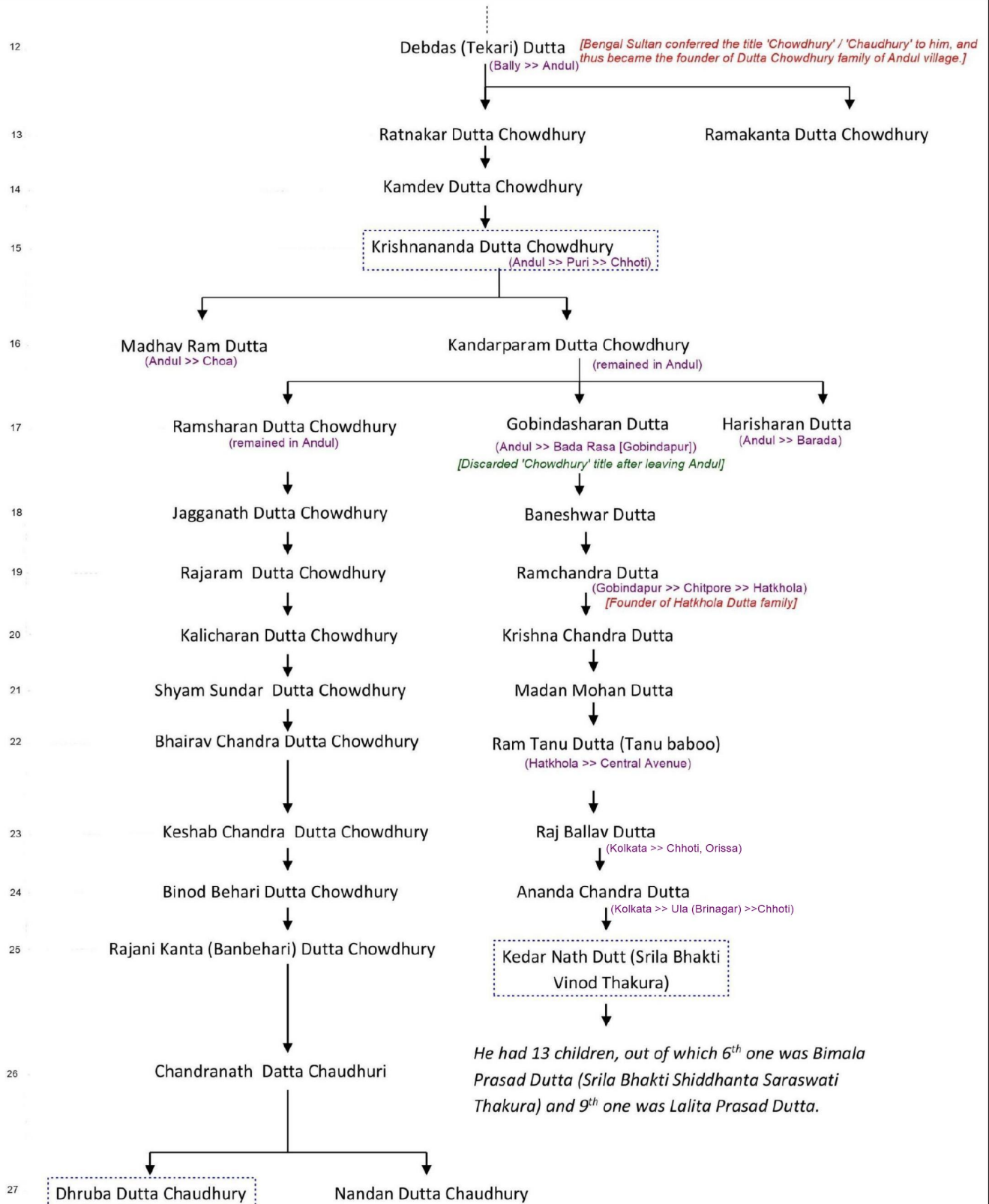
One day evening I just gave a random search on the internet on Krishnananda, when I came across some websites (some important of them were already given in this draft). I at once became very happy to see the Radha-Madhava deity of Krishnananda. That was in the year 2015 AD.

After that, I read many of my family history books from where I have learned more on Krishnanada which I have shared in this draft.

In spite of having the beautiful book of Dr. Fakir Mohan Das and some trustworthy passages found on the internet, I felt to draft the complete account of the Krishnananda and his celebrated deities as are recorded in our family history books and with the information, I have collected from the few websites and persons concerned I have come in contact during my course of drafting this, because there is inaccuracy in very small amount on my referred sources somewhere or the other and also I didn't find the completeness in any one of those, which was needed.

I am dedicating the draft to my family descendents.

GENEALOGICAL TREE



This is an excerpt from our updated family tree, only to show the relationship between the author (#27), Krishnananda Dutta (#15) and Srila Bhakti Vinoda Thakura (#25). To build up the tree, reference has been taken from a book, "Dutta Vansa Mala", authored by Kedar Nath Dutt Bhaktivinoda, published (II-edition) in 1899 AD, Calcutta, India.